

ARCHITECTONICE CONSOLATIONIS:

OR, THE ART OF BVILDING COMFORT:

OCCASIONED BY THE DEATH
OF THAT RELIGIOVS GENTLE-
WOMAN, IANE GILBERT; TO BE STVDIED:
AND WITH ALL A PLATFORME OF COM-
FORT TO BE RAISED VP BY HER

HVS BAND WILLIAM GILBERT
DOCTOR IN DIVINITY

Ierem. 8. 22.

Question. *Is there no balme in Gilcad? Is there no Physitian there?*

Rom. 15. 4.

Answer. *Whatsoever things were written afortime, were written for
our learning, that we through Comfort of the Scriptures might have hope.*

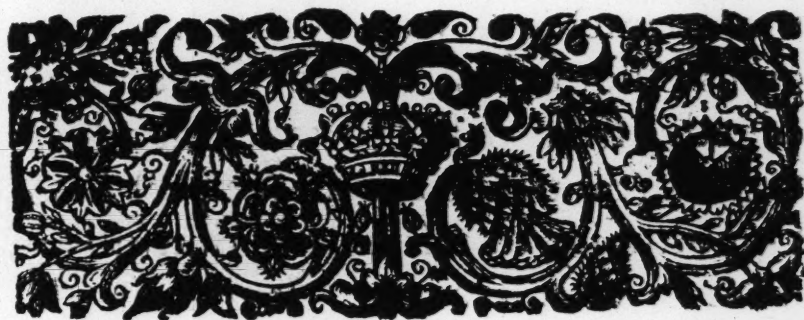
Reason. *Ægrotanti animo Medicus est Oratio Consolatoria.*

*Comfortable words are a Physitian for one not well in minde: even to cure
One Sicke at the Heart.*

1 Thes. 4. 18.

Illation. *Wherefore Comfort one another with these Words.*

London, Printed by John Legatt, for G. Laytham and are
to be sold at the signe of the Bishops-head in
Pauls-Church-yard. 1640.



TO
THE RIGHT
HONORABLE EDWARD
LORD VISCOVNT CONA-
WAY, AND KILVLT A, BARON
OF RADGLEY MARSHALL OF
IRELAND, AND ONE OF HIS
Majesties most Honourable Privie
Councell of Ireland.

May it please your Honour,



O admit this Act of Re-
cordation, that 'tis full
Fourteene yeares since
the happy Aspect of
your gracious Favour
did reflect upon me,
for my good both by Sea, and Land :
* 2 which

The Epistle Dedicatory.

which left in me such an Impression of the Character of your Noble and Religious Disposition, that to this very Day edgeth a fresh desire to take this advantageous (though in another respect, a sad) Opportunity to testifie my dutifull respect to your Honour. It may be, this Art of Building Comfort is not so artificially, and laboriously composed, as you have heard, and was pleased to countenance some Vniversitie-Pieces of mine : there might be more oyle bestowed on them, to varnish the Face of their style ; but this Treatise is allowed more Wine to comfort the Heart of the Reader. This induced me to present to your gracious Acceptation, this Earnest of that Debt of Thankfulness, wherein both your Favours, and Deserts (*tam Arte, quàm Marte*) have bound me to you : a small Earnest is sufficient to binde the greatest Contract with a bountifull hand, and a thankfull Heart. Let this be such of my Gratitude, and not onely a Pledge of Mine, but a Remembrance of Hers, (I meane my dead Wife)

Wife

Agood man is desired to be chosen then I take notice on
further desired to be chosen then I take notice on

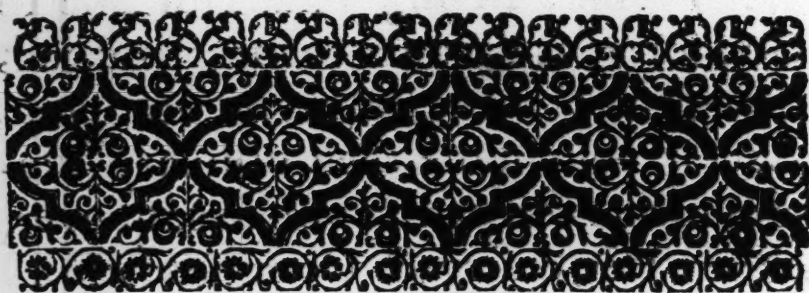
The Epistle Dedicatory.

Wife) whose Living Thankfulnesse to God for your Favours to me, you had, though not made knowne unto you. And if your more then ordinary Employments will permit you to read over, either Her deserved Commendation: or Her Epitaph which is much too narrow for her worth, (both are in the adjoining Pages) then I hope your Lordship will have no cause to repent the Dedication of this Treatise. In the meantime my Experimentall knowledge, that in you the Nobilitie of Descent and Minde concurre: the Eminencie of Parts in your selfe, and Affabilitie of Disposition to others do mutually reflect each on the other: which Harmonie may well challenge this my voluntary Oblation, as a necessary Obligation, that for ever tyes me to fixe my Devotions on Heaven, and heartily to pray for your temporall, spirituall, and eternall Happiness.

Your Honours to dispose of

* 3

William Gilbert.



EPITAPH.
AND A DEFENCE OF IT.



1. By Reason.

2. By Scripture.

* 2 Sam. 18. 18.

THE Imputation of Superstition or Gentilisme in them that raise up Memorials of the Dead is easily wiped away. 1. By Reason. 1. 'Tis an Honour to the Dead, to have their Memories survive them. 2. 'Tis a comfort to the Living to treasure up the worthy Acts of the Dead. 3. The Religious, vertuous Practise of the Dead, is an admirable Pattern for the Living to worke by. 2. By Scripture; where are Pillars set up as Civill Monuments, and Remembrances of mens Fame b. Absalom reared up for himselfe a Pillar to keepe his Name in Remembrance. But yet which is more apposite and adequate to

Epitaph.

to my purpose. Rachel dyed, And Iacob set
a Pillar upon her grave¹. Iacob? a Presi-^{b Gen. 35. 19,}
dent unparallel^d. Therefore will I lay^{20.}
a Grave-stone on my wife, and set this Com-
memorative Epitaph upon it.

The Remaines of Iane Gilbert.

*Favour is deceitfull, and Beauty is vaine :
but a woman that Feareth the Lord, She
shall be praised. Prov. 31. 30.*

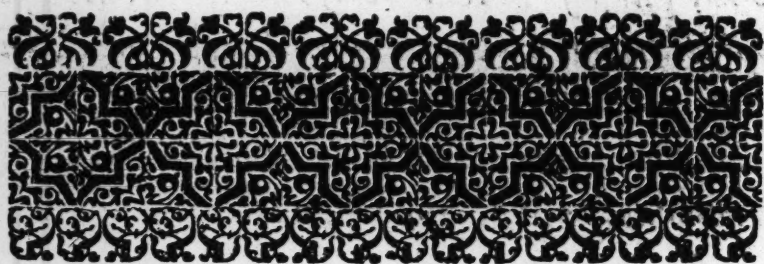
*The Ring of her Life set with the Diamond
of Feare :*

*Th' Poetrie of Faith : to Trust in my God,
All my Care.*

*Her Hope tryed like Gold : And the Circle
of Her Love*

*From God to man, from man to God againe
did move.*

1639. Septemb. 4. And She dyed.



TO
THE DISCON-
SOLATE AND SORROW-
FVLL FRIENDS OF IANE GIL-
BERT DECEASED: WILLIAM
GILBERT WISHETH TRVE COM-
FORT OVT OF GODS WORD.

^a Psal. 112. 6.

IN this Case, that of the
Psalmist is the Pinacle of
Comfort, to be placed
on the top of this Build-
ing, ^a*The Righteous shall
be had in everlasting Remembrance.* The
Righteous; Such a One was this our
Sister and my Wife, One clothed with
the Roabe of Righteousnesse, which
was woven out of Christs side, adorned
and embroidered with sanctifying
graces

The Epistle Consolatory.

graces in her life and conversation. Is it not a Christian Duty, that such a One should be had in Remembrance so farre as we can propagate her worth to Posteritie? She did not seeke Fame by well doing to be remembred, but Fame comes unsought for: and Her well doing shall be remembred after Her death; for 'tis worth our observation that *David* sets it not down in the present time, (*are*) but in the future, (*shall be had in remembrance.*) What though the Righteous in their life time are little thought of, except to be ill spoken of? yet Time the Mother of Truth shall bring all things to light, and cause the Righteous to be had in everlasting Remembrance before God and his Angels, and the whole Theater of Righteous just Men.

^b The Fame of the Righteous buds forth when He is in the grave; then we may best speak of the Mariner, when He is at his Haven: and praise the Captaine, when He hath got the Triumph: and set the Crowne of Praise upon this our Sister, now She hath fought her long
* * fight,

*Satis est coram
Deo, & Angelis,
totòque piorum
theatro, benedi-
ctam esse eorum
Memoriam.
Cal. in locum.*

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• Worthy Dr
Feather's Manu-
cil.

fight, and finished her course with Ioy : who every day for many moneths before Her Death, did pray that Prayer, which is the last in the *Handmaide to Devotion* ^c and thus begins. *Welcome blessed houre, the Period of my Pilgrimage : the End of my Cares : the Close of my Sighes : the Bound of my travailes : the Goale of my race : the Heaven of my Hopes.* Is She not worthy to be had in remembrance, who did give the houre of Death so good Entertainment, as so long before to bid it heartily welcome with so many sweet Names ; as *End, Period, Close, Bound, Goale, Heaven* ? What shall I say next for your Comfort, But this ? the the better She was, the greater her Gaine for ever : and my losse for the present. Yet her Gaine waighes downe my losse ; I confesse the losse of her enters deepe into my heart, and deeper it would goe ; but that her Gaine cannot enter into the Heart of man to conceive it : her Gaine to the tongue of man, unspeakable ; but my losse is unvaluable onely according to the Common waights of the World, because

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because She was of great Estimate, according to the very waight of the Sanctuary. My knowledge of it is now doubled, *tàm carendo, quàm fruenda*: for eleven yeares and halfe I enjoyed a rare Religious Piece of Gods making, and now God hath made up this his Jewell fit for His own Cabinet, 'tis most fit that I should want it. And to my wants this is added, that I want words to tell others what I want. I want my Fellow-Helper, my Bosome-Comforter, my second Heart, which did command my first Heart in a Religious way. 1. Her Faith was founded upon the Rocke, Christ Iesus: witnesse Her every Dayes taske, which was to say by Heart, and in Her Heart, the eight chapter to the *Romans*; which chapter alone in it selfe is a compleat Confectionarie of spirituall Comfort beginning with, *No condemnation to them that are in Christ Iesus*: and ending with, *No Separation from the Love of God in Christ Iesus*. 2. Her Hope and Trust was fixed upon Her God, witnesse that answer She gave me the last

* * 2

Day

I.

Rom 8. vers.
first and last.

2.

The Epistle Consolatory.

Psal. 39. 7.

Day that She lived out in this World; *Now what is my Hope? my Hope is in thee* ô Lord^d. There was in her an admirable mixture of Godly sorrow for sinne, and holy Ioy for that Sorrow, which Ioy I perceived to be back'd by her Hope, to get the upperhand: though S. *Ierome* summes up the devout soules private carriage with God in these words, *Dolet, & de dolore gaudet*. Surely 'twas her Practise to sorrow after a godly manner, and to rejoyce for that Sorrow. 3. Her love to man let all that knew her, speak it; Her love to God, I judge it sincere by the most cleare Expressions of it; She loved his house so dearely, that the large distance of her Habitation from Church (nigh a mile) was no *Remora* to keep her at home; the last Lords Day She lived, She was twice at Church. She prayed Constantly eight severall times every Day; I knew it to be most true, who was nearest to her, when she drew neare to her Father in secret. She had by heart a distinct Prayer for every Evening and Morning in the seven dayes of the weeke,

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weeke, besides other Prayers for other times. What a loving Mistris She was to her servants, they would quickly speak, if they could for crying. How transcendent her love was to me, her Husband? my tongue would faile, because my heart is readie to faint for want of such love, and faint it might, had not Gods Spirit brought to my remembrance how earnestly on her Death-bed She desired me not to grieve so immoderately for her, for we should meete in Heaven: and 'tis my Hope that as we were *Caro una* on Earth, we shall be *sydus unum* in Heaven^e, of that one Holy Companie of Starres attending the Sun of Righteousnesse. And here I cannot but fixe my Contemplation on those rayes of divine Beautie which shined in her soule, for She mightilie delighted to set before her *Solomons* Copie of a good wife, *Prov. 31*. They that knew her may easily compare her life written according to that exact Copie: Sure I am, her Sisters child (whom She educated) can rise up and call her blessed, Her Husband

* *Sydus* is properly a Company of Starres together.

Prov. 31.

The Epistle Consolatory.

היא.
She.

Ipsa, Trem.
Ipsa, Mont.

band also praiseth her, *Prov. 31. vers. 28.* How? why thus in *Solomons* style, *Favour is deceitfull and Beauty is vaine, but a Woman that feareth the Lord, She shall be praised; Vers. 30.* the Pronowne היא Emphatically argues a Negation of any other Woman worthy to be praised, *but She that feareth the Lord, She shall be praised:* the garland of praise only to be set on her head. This is her Remuneration, therefore *Solomons* last vers. shall be mine. *Give her of the fruit of her hands, and let her owne workes praise her in the Gates:* that is, in publique. This, This is the Woman, the Woman to whom I

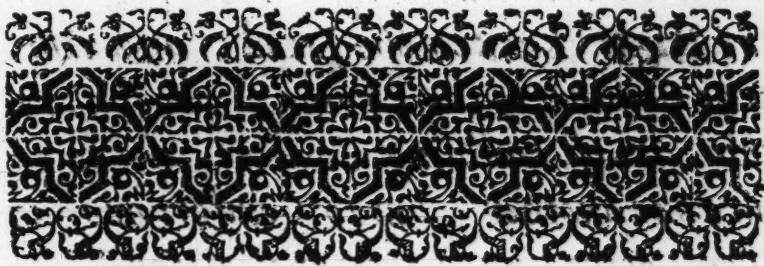
Subscribe:

William Gilbert perdidit.

Invenit, nullus super terram.

Recepit Deus in cælum.

TO



TO
THE SEEKER
OF COMFORT, NOT
READER ONLY.



OST sorry I am for the
Occasion ^f that induced ^f The Death of
me to Preach, and now my Wife.
moved me to Print ; but
the Providence of God
being the First Mover
may not onely command bounds to my Sor-
row, Hither and no further ; but also give
me a licence as to Preach, so to Print it, both
for the Commemoration of the Dead, and
Consolation of the Living. What though I
lye open to some Exceptions ? I had rather
doe

The Epistle to the Reader:

*doe it in this particular, then not doe all
the Right I can to the Dead: and wish all
true Comfort to the Living; who shall read
this Art of Building Comfort, not to cen-
sure one another; but to Comfort one ano-
ther, according to this Apostolicall Exhor-
1 Thes. 4. 18. tation, which is my Text, 1 Thes. 4. 18.
Wherefore Comfort one another with
these words: which if thou dost, I am*

*Thine, in Christ the Foun-
taine of Comfort:*

William Gilbert.



A
GENERALL REPRESENTATION OF THE

Method of this Manuell^a, or rather
Cordiall of Comfort, containing
the Ingredients of Five
Sermons.

^a Scarce halfe
a handfull :
but with Gods
blessing it may
be a whole
Heart-full of
Comfort.

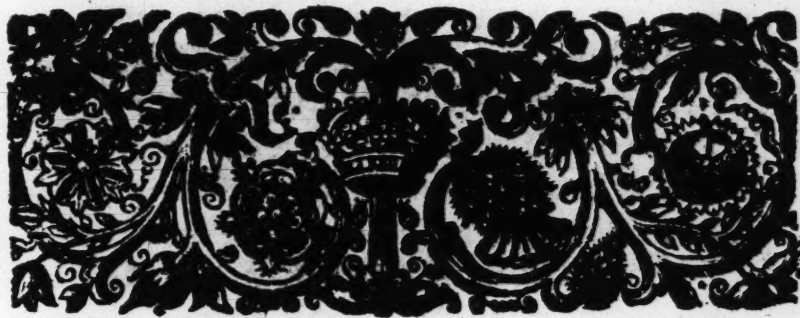
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A

2. In

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-



1 Thes. 4. 18.

Wherefore Comfort one another with these words.



AY it please your Attention to begin with the accommodation of the Text to the Times, which (like a woman in Labour) cry out for Comfort : sickly Times, most uncomfortable Times, God knowes : a

rare thing even an house without one or other sicke in it, if not dead out of it. Is it not Time then to exhort you to comfort one another ?

The Naturalists write of a pretious Stone^a called ^aCaussin parab.

^bCeraunias that is found only in a day of thunder, ^{His.}
^buscuys Thunder.

glistering when the skye is overcast with darknesse: such a qualified Gemme is mutuall Comfort shining most brightly in the gloomy times of aduersitie, when God thunders from Heaven, and all the Earth is full of dark, sad, melancholly

A 2

sicknesse,

sicknesse, that consumeth the eyes and causeth
^cLevit. 26. 16. sorrow of heart; thus when the heart is overcast
 with sorrow, and the eyes clouded with dimnes,
 then to open the bowells of Consolation one to
 another is the most comfortable Christian Sun-
 shine. Was it not Time then to exhort you to
 comfort one another, when there is *vex que-*
rela, a voyce of complaint of sicknesse and Mor-
 tality in our Streets, and in our houses? is it not
 time there be *vex Doctrina*, a voyce of Instru-
 ction preaching Comfort in our Churches? that
 as that learned ^dS. Ierom. Father compares the Church of
 God persecuted, and yet flourishing, to the Bush
 out of which Gods glory shined to *Moses*; the
 Bush burned, yet consumed not, so many Mem-
 bers of Gods Church in our Land burned, yet
 consumed not with Strange Agues, out of which
 shines Gods glory and our Comfort so farre as to
 compose the like excellent Harmony that Saint
^e2 Cor. 4. 8. 9. *Paul* makes of seeming Discords. We are
 troubled on every side with sicknesse, yet not
 distressed as without Hope: Perplexed with
 strange, new Diseases, but not in Despaire,
ὑπομένοι, ἀλλ' οὐκ ἐκταπόμενοι, premimur, non opprimimur,
 pressed under, not trodden under, and oppressed
 as altogether without helpe. Persecuted by
 cold and hot fits, but not forsaken by him that
 rebuked *Peters Wifes Mothers Fever*. Cast
 downe on our sick beds, but not destroyed, but
 raised up by him who made our beds in our sick-
 nesse: devoute *David* often harpes upon this
^fPsal. 118. 18. sweet String; heare one admirable lesson^f, *The*
Lord hath chastened me sore, but he hath not given

me over unto Death; how many this yeare that may set this dolefull Ditty, the Lord hath chastened me sore, but with this comfortable close, but he hath not given me over unto Death? When I fall, I shall rise, when I sit in darknesse, the Lord shall be a light unto me ^{8. Mic. 7. 8.} Christians cannot looke to be so nice and tenderly brought up as not to endure the sight of their heavenly Fathers rod; they must looke to fall into sicknesse, to sit in Darknesse, to be chastened sore: and because the bitter cup of trembling cannot passe, but first or last, we must all drinke it, 'twas *Dauids* diet-drinke, and *Iob* took it all off, we are not better then they, and who is too good to pledge his Saviour? Wherefore that we faint not under the rod, that the draught overcome us not, let us sweeten it for one another, let us daily strengthen one another with Cordialls of Comfort against the evill Day, *Wherefore comfort one another with these words.*

Glance but upon the Coherence yee shall quickly perceive this Consolatory Exhortation of Saint *Paul* to be very opportune and most seasonable, which may produce this Observable. That the seasonable opportunity of Comforting one another is to be taken. Stale Comfort is unacceptable to the palate of the Memorie, 'tis the freshnesse of the occasion that ingratifies Comfort to the Appetite of the longing soule. Comfort may come too late, and although it be never so good of it selfe, the tarditie and latenesse will argue the Messenger of no little indiscretion. Justly in this did *Tiberius* ^{b. Sueton. in vita Tiber.} tax the

Indiscretion of the Ilienses comforting him long after the Death of his sonne, *Panlo serius consolantibus*, saith the *Historian*, something too late reviving the obliterated Memorie of his Griefe, he taxed them with this Sarcasme: *Se quoque vicem eorum dolere, quod egregium civem Hectorem amisissent*. That he also was sorry for them, because they had lost that worthy Citizen *Hector*; one dead many hundred yeares before. Time eats away griefe, which otherwise would eat out the Heart, griefe for losses is commonly worne away in time; this is the Reason why the late Comforter is a Comforter both Miserable, and Ridiculous. Miserable, by Application of a good Remedy to a very ill purpose even to force healed wounds to bleed a fresh. Ridiculous for a man out of Time to doe that which Time it selfe hath done before him: unseasonable Physicke exasperates the Disease, when as give it but Time and Patience, 'twill doe well enough, else apply a timely Consolation. Were he not to be laughed at that brings a Handkerchiefe to wipe away teares already dried? But better late, then never: nay, in the Case of Consolation, better never then too late: better not doe that which is good, then to do it, when 'twill doe hurt. Whilst the Occasion of griefe is hot, strike: and if thou canst beate upon the very *τὸ νῦν*, the very Instant of Griefe, say not to thy Neighbor, Goe, and come againe to morrow for Comfort. To day is Gods voyce of Comfort: To morrow may be the Devils of being swallowed up with griefe; at least Delay breeds

breeds danger, and the Raven of Hell still puts in this his Caveat against Comfort, *Cras, Cras*, to morrow is soone enough; but yee see that the Dove from Heaven lighting upon S^t Paul did inspire him to set downe the Time present in my Text, the very instant of the time present, no deferring of the matter; for yee are not now to seeke for Comfort, 'tis at hand in these words, *Wherefore Comfort one another with these words.*

In these words I finde the Art of Building *Division.* Comfort, a very usefull Art for all Christians to study throughly, therefore my Methode shall keepe close to the Metaphore of Building.

1. *The specificall Difference of this from other Buildings.*
2. *The Necessitie of this Building in a Christian Common-wealth.*
3. *The Perswasives inducing to goe about this Building to studie the Art.*
4. *The Disswasives from the neglect of going forward with it.*
5. *The Materialls of this Building; These words, in the Text.*
6. *The Habituell Ability to make good use of this Art of Comfort.*
7. *The Actuall Abilitie to make good use of it in the Platforme of Comfort set up according to the exact Rule of Gods Word.*
8. *The Strength and Duration of this Building.*

1. *The specificall Difference of this from other Buildings:* 'Tis the spirituall comfort in this life, *1. Part.*
differenced

differented. 1. From carnall Comfort in this life. 2. From Eternall joy in the Life to come.

Phil. 3. 18.

1. Spirituall Comfort is the Lighting or easing of the Heart of that sorrow or feare, wherewith it is furcharged, *παρακλῆσις* in the Text is the exciting, encouraging, and strengthening of our fainting and languishing spirits. Carnall Comfort is raised up from the creature by corrupt Nature, no higher then the sensitive apprehension of a Naturall man: *whose belly is his God*, *whose glory is his Shame*; and such was the glory of that great King, who dyed, commanding this Epitaph to be set upon his tombe, *Hac habeo, quæ edi*; this I have, that I have eaten: it seemes all the rest was lost to the brutish swine, as Tully censured him a little more sparingly that it was an Epitaph fit for an Oxe or a bruit Beast; my Belly is my God, my Stomach is my Altar, my Church is my Kitchin, my Priest is my Cooke, this the voyce of these brutish men, who finde the Possession of no Comfort from any thing, but from that which was driven into the Paunch, and so into the draught. But Christians that study the right Art of true Comfort have another language, our spirituall Comfort is left us, when our life is about to leave us. Spirituall Comfort is raised from the Creator by the Mediation of the Creature, or from the Creature by the working of the Creator in the Apprehension of the Regenerate Man. Thus the Holy Ghost is the first Mover of spirituall Comfort, as the Promises of Gods Word are the grounds of this Comfort, and our Beleeving hearts

hearts are the seats of Comfort, so the Holy Ghost is the Head-worker of Comfort, and the Act of Comfort wrought is to strengthen our Hearts: therefore ^k Στηριχθῆναι, to be established and strengthened, ^k Rom. I. II. and συμπαρακληθῆναι, to be comforted are put one for and 12. the other, St Paul being the Interpreter; but long before him the Prophet ^l intimates the like, for in the ^l Isaiah 40.2. Hebrew and Greeke Sept: *speake comfortably to Ierusalem*, is יְדַבֵּר בְּרַחֲמִים Hebrew: and εἰς τὴν καρδίαν, Greek: both imply in this phrase, speake to the heart, or speake comfortably, that Comfort is the Hearts Peculiar, and the Searcher of the Heart the Holy Ghost is therefore called *the Comforter* ^m by an Excellency, ^m Iohn 16.7. ὁ παρακλητος; where the Spirit of God is made knowne to us by a name in the New Testament not heard of in the old, the Comforter within a man; the naturall man may have outward Comforts, a Land flowing with Milke and Honey, and a Table with a fruitfull Vine and Olive Branches about, but the Regenerate Man hath a soule flowing with Milke and Honey of Comfort, because the Comforter makes him fruitfull, as the Greeke Father ⁿ gives the ⁿ Cyrillus Hiero- Etymon of it, παράκλητος διὰ τὸ παρακαλεῖν, καὶ ⁿ solymitanus. παραμυθεῖσθαι, καὶ συναρτιλαμβάνεσθαι ταῖς ἀδυναμίαις ἡμῶν; called the Comforter from comforting and succouring and helping our Infirmities, hence issues the act of spirituall comfort in my Text differenced from carnall Comfort. 2. Spirituall Comfort in this life is to be differenced from Eternall Joy in the life to come. The Herald of Schoole-Divinity ranks Comfort under the head of Joy; indeed all Comfort is a Joy to the Heart, but all Joy is not Comfort; for there is Joy in Heaven, but no Comfort there, for properly need of Comfort forespeakes miserie and

S. Chrysostome.

distresse according to that of the Golden-mouthed Father, *αὐτῶν δὲ τῶν παλαιῶν ἡμεῶν, ἀπὸ τῶν αὐτῶν αἰώνων τῶν παλαιῶν*, there is often mention made of the Comforter in Scripture, because of the calamities and afflictions imminent to the Disciples, but the blessed Estate of Heaven cannot admit any such Misery and Distresse: we shall joy in one another in Heaven, but not Comfort one another there, no such Comfort in Heaven, all Joy, all Rest; I finde a Reason of it in *Aquinas*, *Gaudium se habet ad Desiderium, ut quies ad motum*. The soule is restless in her Desire, but quieted in her Joy; now Comfort on Earth brings some Rest for the soule, but Joy in Heaven is the only absolute Rest. Comfort is Rest to the weary for a time, and a way to enable them for further travaile: but Joy is Rest for Eternitie: even to sit down, and rest for ever, that is Joy in Heaven; to stand and take a draught by the way, not to sit by it, that is Comfort on Earth; true Joy frees from all sorrows, wipes all teares from our Eyes: but it may be true Comfort which only upholds us in our sorrow; and dryes up our teares as they fall. Yet fall they will, and sorrow we shall, else we need no Comfort, for it must be a necessitous estate that stands in need of Comfort; thus is Comfort differenced from Eternall Joy that needs nothing. Yea and thus 'tis in this life as Nature necessitates the spark to flye upward: for sinne carries us downward to the Center, Misery. This Center is every where below the Moone; corrupt Nature is the Circumference, no man without some lines drawne from, or drawing him to Misery; *Nulla Dies sine linea*. Every Day in this life, line upon line, line upon line, misery upon misery, misery upon misery; 'tis well too, when it is here a little, and there

• 2d. 2d. 9.
28.

there a little. But this may suffice to put a Difference
twixt spirituall Comfort in this life and eternall Joy
in the life to come, and by this ye easily perceive
my passage from the first generall Part to the Second,
which is the Necessity of this Building in a Christi-
an Common-wealth, else S. Paul would not have used
so serious an Exhortation as this in my Text; *Where-
fore Comfort one another with these words.*

The Necessity of this Building in a Christian Common-wealth. 2. Part.

The Necessity is threefold. 1. In respect of
the command of the Contriver and Overseer of the
Building, God. 2. In respect of the principall In-
struments employed in this worke, Gods Ministers.
3. In respect of the common Worke-men, which
are Gods People under the Title of *One another* in
the Text; if this threefold cord is not strong enough,
I shall joyne unto it the fourth Necessity, which is in
respect of the Place where Comfort is ordained by
God to be preached, Gods Temple; This fourefold
Cord is that that tyed me to study, and preach, you
to heare, and learneth this Necessary Art of Building
Comfort. 1. In respect of the command of the Con-

triver, and Overseer of the Building, God: the God
of all Consolation would have his Servants Embassa-
dors, Messengers of Comfort, God doubles and
trebles this charge upon them to presse the Necessity
of the discharge of it, *Isai. 40. 1. 2. Comfort yee my people, comfort yee my people, saith my God, nay the
third time, speake comfortably to Ierusalem.* 2. The
Disposition of Ministers is but now and then, seldome
to be *Bozerges, filii tonitruui*, sonnes of thunder, eve-
ry Minister for the most part must be *Barnabas, filius
Consolationis*, the Sonne of Comfort: for though
thunder is good to worke on a hard Heart, yet as

thunder commonly brings raine, your sonnes of thunder should doe well alwayes to conclude with a comfortable shower to refresh the Heart: though Ministers may not be too curious to speake to the Eare, yet they cannot be too carefull to speak to the Heart of the People, that is to speak comfortably to the people; Spirituall Bees must draw Honey, out of what flower soever they light to preach upon. These Living Instruments of divine Comfort are sweet Messengers, rare Interpreters, *Iob 33. 23.* One of a thousand to declare unto a Man his uprightnesse. i. Christs Righteousnesse, they have a Declarative power in publishing the glad tidings of the Gospell; these were *Iobs* best Comforters, better then all his Friends, in his extremity; a Minister may be a greater Comfort to a Man in his sicknesse, then all his Friends, because Ministers are the Bridegroomes friends, and bring the espoused soule good tydings of the Marriage day, those blessed Nuptials with her Lord Christ Iesus: therefore spirituall comforts are oft in Scripture compared to oyle, and the pouring forth of those Comforts to anointing, peruse

Isaiah 61. 1. but one place, *The Lord hath anointed me to preach good tidings, vers. 1. to comfort all that mourne, vers. 2. to give the oyle of Ioy for Mourning. ver. 3.* God doth anoint his Ministers, that they may anoint his people with the oyle of gladnesse: Every Sermon should be as a Feast to the Hearers, and Preachers must doe as the Jewes used to doe in their Feasts; they used in token of welcome to anoint their guests, *Luk. 7. 46.* *Mine head with oyle thou didst not anoint, i. thou hast not bid me welcome, nor cheared me;* but Ministers must feast poore soules pouring upon their heads that Alabaster boxe of pretious oyntment, the word of Consolation;

Isaiah 61. 1.

2, 3.

solation ; as we are the principall Instruments of Comfort, we must cheare them up and bid them heartily welcome to Gods house with some comfortable Exhortation like this of S^t Paul in my Text, *Comfort one another with these words.* 3. In respect of the common work-men, which are Gods people under the Title of *One another* in the Text. Expositors use the word, *Invicem*, by course, each Christian when his course comes, must comfort another, *ἑλλήλους, one ἑλλήλους.* another, no man is exempted from this office, that is, *One another.* One or Other ; as the Ministers must make uses of Comfort, 'tis their office, 'tis the right way of preaching: so the people must make good use of them, 'tis their duty, 'tis the right way of hearing to lay up Comforts in store, both for themselves and others, to be able to bring forth both new and old, as occasion serves to comfort one another. For all the members of the Militant Church are but of two sorts. 1. Those that are comforted, but in feare of affliction. 2. Those that are afflicted, but in hope of comfort. Wherefore either for feare, or hope, be well provided with comforts before hand; the Virgin Mary had not been left so compleatly furnished with Comforts after her Sonnes death, had She not laid in her heart those sayings that She heard from her living Saviour: imitate the blessed Virgin, what comfortable saying yee heare commit it to safe custody in your hearts, for yee know not what need any of you, or any of your friends may have of it in the day of sicknesse ; or at the houre of death at furthest. We may set before you heavenly treasure, & shew you the golden pots of *Manna*, these words of comfort in my text, but if yee will be enriched by them, yee must receive by the hand of faith, and distribute them by

the tongue of comforting; then yee own the Pearles, when they are yours to give to one another. Why to heare one who hath the tongue of comforting, (as Saint Paul had in the words before my text) enlightning the minde, rectifying the will, moderating the desires, quieting the affections, and filling the soule with unspeakable joy is or would be a great delight to you; yet nothing to that ye wil find, when by the wils, grace of God working upon your understandings and yee shall be able to produce all these divine effects (upon occasion) both in your selves and in others, wherefore 'tis needfull to comfort one another with these

4. Necessity.

words. 4. In respect of the place, where comfort is ordained by God to be preached, Gods Temple; Gods House is to be called the House of comfort, and if the Heathen Orator making an Oration in *ade Concordia* (a Temple consecrated to their goddesse Concord) used the place for a Topick, & drew an argument from the house inscription where they met, to enforce the Necessity of Peace and Concord: much more may I making a Sermon in *ade consolationis* (a Temple consecrated to the God of all Consolation) use the place for a Topick, and draw a strong enforcement to mutuall Comfort and Consolation; for as this is the best place in which to bury the dead; so 'tis also to raise up comfort to the living: A place of dust and ashes to the dead, but a place appointed for the giving of Beauty for ashes to the living: As the Prophet speakes, ⁹ *the house of mourning for the dead; but heere the oyle of joy for mourning to the living.* Sometimes the fittest place for the spirit of heaviness; and sometimes the fittest place to change that, to put on the Garment of praise, as the Prophet continues the Allegory, to have our hearts, lips, and countenances

⁹ Isaiah 61.3.

countenances clothed and adorned with the large robe of praise of our God, who still comforts us according, or farre beyond the time wherein he afflicts us; wherefore in the house of comfort, learne we how to comfort one another with these words.

The Passives inducing us to goe about this Building, 3. Generall and to study this Art of divine Comfort. Part.

Now to presse this duty hard upon us. 1. from our Christian relation *one to another* in the Text. Who should doe this good office of comfort, but members of the same body? As Christians in the mystical body of Christ, if a thorne be in the foot, a sharpe affliction in the meekest member of Christ, why one of a Sympathie, the backe must bow, the strong Christian, and the rich man, rich in grace must put to his helping hand to pluck it out, and the eye the watchfull Minister must be buse to pry into the hurt, and ready to apply a wholesome salve, a word of Comfort. Againe beloved in the Lord of Heaven, are we not fellow-travellers to heaven? why then as good travellers cheere up *one another* both by word and by example; especially in the red Sea of Affliction, the wheelles of the soule are taken off, like *Pharaohs* Chariot wheelles, they drive heavily; they want this oyle to put them on comfortably. Whence is it that so many droope under the burden of so many cares; and are sore battered with so many temptations? 'tis because they are left comfortlesse, only to their owne spirits. Dead stones in an Arch uphold one another, and shall not the living? 'tis the worke of an Angell to comfort, may it please th Gods Spirit to take this office upon him, to be the Comforter: thus also one Christian Friend may become an Angell; may a Godre another, with feeding lips and

and a healing tongue of Comfort; the very leaves, the words of the tree of Righteousnesse have a curing vertue in them, strengthening and corroborating the heart, there are words (even those words in my text) that are Cordials against all faintings of spirit, they will beget new spirits in a man, *Wherefore comfort one another with such words.* Every relation wherein we stand towards others are so many bonds and sinewes, whereby one member of Christ is fitted to derive comfort to another through love the bond of Perfection, *Col. 3. 14.* we can attaine to no perfection of comforting without love, if ye love one another, ye will comfort one another, .ye are of relation neere enough, that is the chiefe enforcement of this duty from our Christian Sympathy. Now very briefly of other Perswasives which have their force too, and no doubt but if they all concenter and meet together in our practise, there will quickly be comfort sealed up to one anothers soules.

2. Perswasive, others may comfort us as much another time, when we may suffer what others now feelee; *wherefore comfort one another.*
3. Sorrow is a gulfe, in which many are swallowed up for want of comfort, and if God commands us to pull an oxe out of the pit, and to cover the pit that the oxe fall not into it againe, doth God take care for oxen, and not we for one another?
4. We receive comfort from God to this very end that we might be able to comfort one another, *2 Cor. 1. 4. Let us give to others as we receive from God.*
5. By comforting others we emprove the stock of our own comfort, 'tis not empaired, but encreased by giving it to others: the heate of comfort by warming others is not abated, but enflamed. In strengthening others, we strengthen ourselves at the same time, with the same acte, this should

should encourage us to comfort one another. Lastly we derive upon our selves the blessing pronounced on those that consider the needy. *Psal. 41. 1.* the Hebrew signifies the neediness of the soule as well as of the body, *Depauperari*, to be any way impoverished; now the want of comfort is a miserable poverty of the soule, better be a beggar then need comfort, and 'tis better to give spirituall almes, then any other, they may doe more good. Now 'twill be our comfort here, and crowne hereafter, a double recompence, God and man shall blesse us if we comfort one another; thus blessed is the man that gives comfort to them that need; and if I cannot perswade you to be happy, give me leave to passe from the Perswasives to the Disswasives.

6.

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The Disswasives from the neglect of going forward 4. *Generall with the Building of Comfort.* 1. 'Tis a vilifying and slighting of an Ambassador sent from Heaven, his Ambassie is this waighty businesse (in the Text) of mutuall comfort, any neglect of an Ambassador is a disrespect to the Master; if yee care little for Saint Pauls exhortation yee despise, despite yee the Holy Spirit dictating to *S^t Paul*? and what shall we be guilty of, if we will not come in by faire entreaty, when *S^t Paul* exhorts us but to doe our Duty? 2. 'Tis no lesse then high Treason, a revolting from our God; yee may read this heavy imputation on those that comforted not the weake, *Ezek. 34. 4.* and *Iob 6. 14.* if we neglect to pay this due debt of comforting each other, marke the heavy censure, 'tis no lesse then the forsaking of the feare of the Almighty; oh fearefull Revolt! they feare not God, that comfort not men in misery. Thus 'tis when men will not owne men in trouble, but as the heard of deare forsake and

1.

2.

Iob 6. 14.

push away the wounded deere from them: they will turne their backs, and only cry, God comfort thee; indeed immediate comforts from God are the sweetest; yet for the most part the Sunne of Righteousnesse, that hath this healing in his wings, conveigheth the Beames of comfort by the help of others, and he is an unworthy Servant that thinks scorne to carry a message of comfort from his Master to any one of his Fellow-Servants. Now if yee love to flie such an heavy imputation and censure from God and man; or if yee love the blessing of God and man; or if yee love the encrease of your owne comfort, or if yee love to attaine to the end of Gods comforting you; or if ye love to keep others, or to be kept your selves out of the gulf of sorrow, or if yee love to carry your selves as fellow-travellers to heaven, as members of Christ, and as good Christians, neglect not this Apostolicall exhortation, *Wherefore comfort one another with these words.*

5. Generall
Part.

with these words.

The materialls of this Building, *these words*, in the Text. We must use the right and lawfull meanes of comfort, *ἐν τοῖς λόγοις τούτοις*, *these words*. Either in the particular relation of *these words* to S^t Pauls former Doctrine: or in the generall relation to the whole Word of God, *Pars pro toto*, *comfort one another with these words*, or any the like words of comfort out of Gods Word.

I.

1. *These words* in the particular relation to S^t Pauls former Doctrine, the first word of the Note of Illation, *οὖν*, *Wherefore*, is S^t Pauls inference of a good use of Consolation raised from his former Doctrine, touching the estate of the dead in Christ; a blessed change they make that dye in the Lord, thats our Christian Hope. Give hopelesse men leave to trem-
ble

ble at Death, whose portion is in this life; let Gods children lift up their heads for joy towards their dissolution, and solace themselves on their death-beds, as *Simeon* sings his *Nunc Dimittis*, *quasi necessitate tenetur in hac vitâ, non voluntate*, *S. Ambrose* descants ^{as} *De bono Mortis.* if the Childe of God staide in this life of necessity, and not by his good will: sure I am *S. Paul* by his good will, would faine be with Christ, which is much more the better, *Phil. i. 23.* *πολλὸν μᾶλλον κρείσσον*, by farre very *Phil. i. 23.* farre much more, and very much more the better, both simply in it selfe, and in respect of *S. Paul* himselfe, had there been no necessity of his living in respect of others. For as *S. Cyprian* reasons it in his Book to this purpose ¹, *Cum mundus oderit Christianum, quid amas eum, qui te odit? & non magis sequeris Christum, qui te & redemit, & diligit?* *De Mortalitate.* The World hates a Christian, Christ doth not command us to love the World that hates us; but rather to follow Christ, who is our Redeemer and best Lover too. Wherefore, if yee be Christians, comfort one another, as not to feare the death of your selves; so not to mourne immoderately for the death of others, though never so neare to us, that dye in the Lord. Here I shall trouble you to cite the forenamed Father ¹, *Hoc nos ostendamus esse quod credimus, ut neque Charorum lugeamus excessum: & cum accersitionis propria Dies venerit, inchantanter, & libenter ad Dominum ipso vocante veniamus.* *S. Cyprian.* Let us shew our selves to be the same in our life, that we are in our Faith, that we may not over-mourne for our dearest friends, and when the appointed day of Gods sending to any one of us shall come: Come, let us go without delay and willingly to the Lord, who himselfe calls us. Here after that Father, before I fall into him againe; I can quickly tell you all that

Occumenius in
locum.

* S. Cyprian de
Mortalit.

* John 11.35.

The measure
of Mourning.

Occumenius doth on my Text, 'tis to interpret my Text by those foregoing words of S^t Paul, that yee sorrow not even as others that have no hope; i. As the Heathen that had no hope of the Resurrection, *οὐ γὰρ τοιούτων ἴδραν τὸ ἐπὶ τοῖς τελευτῶσι λυπεῖσθαι.* Occumenius holds it proper for such onely to grieve excessively for the dead, who have no hope of the Resurrection: and how doth it traduce hopefull Christians as hopelesse men, when we bewaile as utterly lost and extinct, those whom we professe to live with God? To this purpose that elegant tongu'd Father. *Fidem quam sermone & voce depromimus, cordis & pectoris testimonio non probemus: Spei nostra, ac fidei pravariatores sumus, simulata, ficta, fucata videntur esse quae dicimus, nil prodest verbis praeferre virtutem, factis destruere veritatem.* The Profession of our hope of the Resurrection to life, is but varnished over and dissembled because we destroy it more with our actions, then we doe preferre it by our words; else why doe we take on in such a grievous manner, when God takes our Friends away from us? I know that where hearts have been knit together by God, they cannot be rent a sunder without exceeding great griefe, as *Iacobs* could not from *Rachel*, nor *Dauids* heart from *Jonathan*. I also know that our Lord and Master himselfe wept for *Lazarus* *. I finde no fault with naturall affection, much lesse with Christian compassion, let Nature have her course, but let Religion set her bounds: let us water our plants of sincere affection and compassion, but not drowne them by sorrowing as others doe that have no hope: I finde no other fault, but that S^t Paul findes in the prooffe of the Doctrine, of which my Text is the use, when mourning exceeds Christian proportion and all true Measure. *Id est* loved

loved his Father better then the Egyptians did: yet *Ioseph* wept but the tithe that the Egyptians did. *They mourned 70. dayes, Gen. 50. 3. he but seven dayes, vers. 10.* All that I speak is to condemne those, who are too little like *Rachel* in serving the living God, but too much like *Rachel* in weeping for the dead. *She would not bee comforted;* but these hopelesse Mourners cannot truly urge the Reason that *Rachel* did; *because they are not;* for we know that they are living with God that dye in the Lord; we know that the good theefe was on the day of his death with Christ the Lord in Paradise: and as 'tis a comfort to know where they are, so 'tis a further comfort to know what they doe; they follow the Lambe wheresoever he goes: and is it not a height of comfort to know what they say? they cease not to cry day and night *Holy, Holy, Holy,* they are still a singing *Halleluiah,* and shall not we give over weeping on Earth for them, who shall never give over singing in Heaven? shall we refuse to be comforted, because they are not on earth, who are and enjoy all the comforts in Heaven? *Wherefore comfort one another with these words,* and with the words of that judicious Father ^{y. S. Aug. serm.} *Contristamur in nostrorum mortibus necessitate amittendi,* ^{35. de divers.} *sed cum Spe recipiendi: inde angimur, hinc consolamur: inde infirmitas afficit, hinc fides reficit.* The necessity of loosing our friends, that cuts us, but the hope of receiving them againe, this heales us: that is our griefe, this is our comfort; wherefore against the losse of our deereft friends, *comfort one another with these words.* As Apothecaries make singular use even of the dust of gold: so the Jewish Rabbins those Apothecaries of the Hebrew simples make profession, that great Mountaines hang upon the smallest Jods

2.

The generall
Relation of
these words.

in the Bible. Then surely a discourse like a Mountaine for largenesse, but above a Mountaine for fruitfulness may be raised from this conjunctive particle in my Text, *οτι, Itaque, Wherefore*; and to make it so, I passe from the particular relation of *these words* to S. Pauls former Doctrine, I passe unto the generall Relation of *these words* to the whole Word of God, *Pars pro toto, comfort one another with these words*, or with any the like words of Comfort out of Gods Word. In the Greek, *εν ταις ληγοις τειτοις*, these Ratiocinations, Arguments rather then bare words, so it is that Scripture words are the strongest Reasons to evince and perswade Comfort; the true Hearts ease growes only in Gods Paradise, in Gods Word. There may be some Tulip of Comfort, some colour, bark, or flowre in the words, and writings of men, but the very pith and marrow of comfort effectually for all the soules Maladies is no where to be found but in the Word of God, in these words. As it was said of the words spoken by the Word, God, Christ Jesus, that *Hee taught with Authority, and not as the Scribes*²; the Scribes taught poore, jejune, heartlesse matter unprofitable, uncomfortable; and their forme of teaching was without Majesty, without any command, but our Saviours both Matter and Forme of teaching carried Authority with it; the unusuall unheard of Majesty of the words accompanied with matter most profitable and most comfortable, did command his Auditors. Now Christ hath still left the same Matter to us, 'tis true of all the Word of God, that it comforts as having Authority, and not as the Scribes, not as humane writers, who would usurpe upon this Authority, which is the absolute Prerogative of Gods Word; so that the maine point is this,
Only

² Matth. 7. vers ult.

Only Gods Word hath full power and Authority to comfort mans heart. 1. à Causa. 2. à Subiecto. 3. à Doctrina certitudine. 1. From the Efficient cause, 1. à Causa. the Scriptures Authority of comforting is the same with Gods Spirit dictating both matter and words: the saving worke of the Holy Ghost, the Comforter, that also goes along with the Word of God; Gods Spirit and Gods Word goe together by way of Covenant, *Isaiah 59. 21. This is my Covenant with them,* *Isaiah 59. 21.* faith the Lord, *My Spirit that is upon thee, and my words which I have put in thy mouth,* where Gods Word is the Counsellor, Gods Spirit is the Comforter. 2. à Subiecto, the Subject of Gods Word carries with it the greatest and most infallible Authority of Comforting, because 'tis the onely Store-house of true Comfort, in it is that supreme Treasure, the Mediator Christ Jesus, that dyed to reconcile us to God, *Rom. 5. 10. That is the Fountaine of all Comfort,* *Rom 5 10.* *Zechar. 4. 12. Christ is the Fountaine out of which all Comfort is emptied,* the two Testaments of God are the two Olive branches, as *Beda*, but Christ is the roote and juyce oyle; and what though many Expositors make the two Olive branches *Enoch* and *Elias* ^{*Ribera in} converting the Jewes to be Christians, yet that cannot be but by preaching and emptying out the golden Oyle that makes a cheerefull countenance, a joyfull Convert to Christ, so that still Christ is the Fountaine of saving soule-suppling Oyle. A sealed Fountaine to the world, but for Gods Word to reveale it and set it open. Indeed *Tully* and *Seneca* write large discourses of Comfort, but *S^t Augustine* ravished with *Tullies* style, yet one thing discomfited so farre as not to care so much for *Tully*, *Quia Nomen Christiani fuit ibi.* That Treasure of Comfort, the name

No solid comfort in Tully or Seneca.

Seneca.

Revel. 14. 13.

b Rom. 8.

Optimum non
nasci: Proximum
cito mori.

name (Jesus) of Christ not once to be found in all Tully. And surely had Seneca been so well acquainted with S. Paul, as some will have him, being of Neros household, then Seneca might have learnt to have knowne nothing for his Soules comfort, but Christ Jesus and him crucified: and not have stood so much upon those common Pleas of Comfort against death, as he doth *Eâ lege nascimur*, the Law of being borne is to dye, Death is inevitable, foolish for a man to grieve for that no man can avoyde, *Exitus communis*, none scapes it, alasse poore Comfort! But what Comfort is to be looked for in their writings who knew not how that to die in the Lord is to rest from our labors; but God be praised we know it, out of Gods Words, and happy are we if we beleve that Death separates not from the Love of God in Christ Jesus^b. That is Comfort indeed. And not to grieve for the Death of friends as without Hope of the Resurrection of the Dead, that is the very point S. Paul treats of in my Text. The wisest of the Heathen judged it the best thing, first not to be borne; the next to dye as soone as we are borne; any Christian may be wiser to judge it the best thing, first to be borne againe in Christ Jesus; the next to dye in the Lord as soone as it pleaseth God; we must not leave off worke, till he that sets us a worke, calls us off. Seneca used to comfort his friends at Funeralls thus, *præmittimus, non amittimus*. We send our friends before us, we loose them not, yet they were at a fore losse, they knew not to what place they sent their dead friends before them. But beloved to gather Grapes of thornes, comfort from them, who had not the true comfort; if they so esteemed of death, who knew of no life after death, no abiding out of the body, what is fit, that

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we Christians should prize death at? who ought to make reckoning of no life, but after death: no abiding, but out of the body: no dwelling but in heaven. *We have heere no abiding Citie, but we looke for one that is to come*^c. The Greek is, we seek out, we look^e Heb. 13. 14. out earnestly for one to come; and that we may not loose all our looking, our Saviour direct^s us where to look for it^d, *In my Fathers house are many Mansions*,^d John 14. 2. 'tis my Fathers house, & 'tis your Fathers house *as ye are in me*: that is the Comfort, and to fill up the comfort, they are Mansions there, places of aboad there, but Innes here, or rather Tents, or Booths, moveable. Everlasting habitants there, Luk. 16. 9. but no- Luk. 16. 9. thing will last here: yea, here we thrust one another out of house and home, there are severall Mansions enough for us all to live by one another, *Wherefore comfort one another with these words*.

3. And briefly, à *Doctrina certitudine*. Only Gods³. à *Doctri-* Word hath full power and authority to comfort mans^{na certitu-} heart from the certainty of the Doctrine, which the *dine*. Word of God hath from God himselfe. 1. *Virtute*, 1. the strength and vertue of Gods Word accompanied with Gods Spirit can never faile to worke comfort. 2. *Veritate*, the whole Truth of solid Comfort that is 2. communicable to mankinde, is sincerely and truly published in Gods Word, in that onely, and yet in that perfectly. 3. *Complemento*, in fulfilling, and in the 3. accomplishment of all the comforts prescribed in Gods Word; for they are all most certaine and true, as in the substance; so in the event of them. *Heaven and Earth shall passe away, but my words shall not passe away*^c: there shall be a revolution and a passing away^e Matth. 24. 35. too of all things in this world, but this very Word of God, that all things shall passe away, this Word shall

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not

not passe away; no, nor any one Word of comfort in Christ Jesus shall ever passe away, *Wherefore comfort one another with these words.*

But what good doth the bare knowledge of the Materialls without Habituell and Actuell Abilitie to use them?

6. *Generall Part.*

1. The Habituell Abilitie to make good use of this Art of comforting, that is the sixt generall Part. Now the spring head of comfort infusing into this habituall ability, either we must goe out of the world for that, or that must come from another world for us: but we cannot stir one foote of the soule, the least affection: or so much as one winged thought to goe to that, that must come to us, to raise our flight, with the wings of that Dove, whose wings are silver, and her feathers like gold; I meane the Holy Ghost. The Eternall Breath of the Father and the Sonne must breath into us the breath of Life, a Life of comfort: the Love of the Father and the Sonne descending upon the Sonne in the likenesse of a Dove without gall, must purge out of us all gall of malice and bitternesse that we may *comfort one another in all meeknesse of spirit: the invisible spirit descending visibly upon the sonnes of men in the liknesse of fiery tongues must enable us to give light and warmth of comfort to one another.* If it be urged, *that Faith is the only strong Conveyance and true Receiver of spirituall Comfort.*

Objection.

Answer.

'Tis quickly satisfied, *that even Faith also is the gift of the Spirit.* The Comforter gives us Faith to take Comfort from him, else we can take none at all, so that in the conclusion, 'tis the Comforter that workes all in all in us. For as it was said of the Masse and Chaos^f, *Tohu, vavohu*, an emptie, vast, solitary, solitude; *'Twas without forme and voyde, darknesse* (that

[Gen. 1. 2.]

(that is a Privation of Light) *was upon the Face of the Earth, before the Spirit of God moved upon the Face of the Waters.* The soule of a naturall man is like the earth, lumpish, sad, without forme and voyde of comfort, darknesse of discontent is upon the face of the man inward and outward; a vacuity, a vast solitary Privation of comfort; untill the Spirit of God move upon the face of the waters (that is) the swelling, tumultuous, restless thoughts, and comfortlesse apprehensions. The Hebrew is an apt Metaphor, *Rachaph, Incubare*; from birds that sit brood on their Egges to sustaine and cherish them: the Spirit of God doth not only forme and sustaine the thoughts of man from vanishing into nothing; but also nourish, and cherish, and foster them, to support a regenerate man in the comfortable estate of well being, a Christian. Not a thought of comfort can rise in the heart, but first hatched by the Spirit of God: we are quite voyde and empty, not the least Motion of Comfort, before the Spirit of God move upon our thoughts. Beloved, at the first coming of the Holy Ghost, *Acts 2. 2.* a rushing mighty winde *Acts 2. 2.* filled all the house; the winde hath one property to cleanse and purge the Aire, to make it comfortable and refreshing: nor is there any true refreshing or comfort, untill we are filled with the Spirit of God, as the saile of a Ship is filled with winde. For let a ship be never so well tackled and provided, yet all is in vaine without a winde: and let never so eloquent Sermons spread their sailes in the ship of the Church, unlesse the good winde of Gods Spirit blowes where it list, when it list, how it list, and upon whom it list; I say Gods Spirit must be both winde to drive us, and Pilot to direct us to the Port of Comfort. Now if

Cesar did encourage that Ship-Master, who feared Ship-wrack, with a *Casarem vehis* ; feare not thou carriest *Cesar*, the Worlds Conquerour ; yet by his leave, as great as he was, he was not the Seas Commander, nor the obeyed rebuker of the Winds, and Waves, as he is whom we carry in our tossed breasts ; cheere thy thy self with a *Paracletum vehis* ; thou carriest the Comforter in thy heart, the rebuker of heart-risings, the Lord controller of Troubles, the commander of stormy swelling afflictions, the Conqueror of temptations. Whose very conquest is a mighty comfort to the conquered Soule, because his Conquest is atchieved by Love, for as the *Holy Ghost proceeds from the Father and the Sonne per modum Amoris*, as the Schoole speakes, so the Spirit workes in us by way of Love ; sweetly *S^t Bernard* styles the Holy Ghost, *Osculum Patris, & filii*, the kisse of the Father and the Sonne ; God the Father kisseth by his Sonne, but we feele not this kisse, untill God the Sonne kisseth us by his Spirit. Now what more comfortable to a chaste wife, then a sweet kisse from her Husband ? so prayes the Bride, *Cant. 1. 2. Let him kisse me with the kisses of his lips*, and she gives a reason why She would be kissed, *for thy love is better then Wine*, more comfortable then wine ; that is, (to close this) let Christ unite himselfe to his Church with this sweet expression of his speciall favour, even by his Spirit to seale up the lips of our hearts, our thoughts, to the most comfortable day of Redemption. Thus have we seene the Spring-head whence flowes the Habitual Abilitie of all true Comfort.

Cant. 1. 2.

7. Generall
Part.

The actuall Ability to make good use of this Art of comforting, in the Platforme of Comfort set up according to the exact Rule of Gods Word, implied in these words in the

the Text. Justly reprehended are they, who take the wrong way of Comfort, Play bookes and fabulous stories, forsaking this Fountaine of living waters; they dig pits that can hold no water, no true refreshment of comfort. The God of all consolation did cause his Word to be written for our Comfort, shall we frustrate the End why it was written? He that made mans heart best doth know what Maladies and what Cordialls to give; let us follow his Prescripts, away with all other shallow sandy comforts of the worlds Mountebanks, which the weary soule cannot rest and build upon, *David* a King could not want the comforts of this life, yet he disclaimes them all in comparison of Gods Word. *This is my Comfort in my affliction*, for thy Word has quickned me, Gods Word did revive *Dauids* dead spirits. *David* did look out for comfort, but found none but this ^h, *mine eyes* ^b *faile for thy Word, saying, when wilt thou comfort me?* *Debiles effecti sunt anima mea Oculi*. ⁱ *The Eyes of my soule faile me, my desires faile with looking out for Comfort, which makes me cry, when wilt thou comfort me?* *David* thought it long till God did comfort him. It seemes *David* had forgot the right way to comfort himselfe, till he went this way to worke. ^k *I remembered thy Iudgements of old. O Lord, and have comforted my selfe.* Now as *S^t Paul* exhorts, *Be ye followers of me, as I am of Christ*; so be ye followers of me as I am of *David*, for I know words especially prevaile, when they are uttered more from the bowels, then the braine, and from our owne Experience: which made *Christ* himselfe a more compassionate High Priest. Therefore out of compassion I shall now comfort others, with the same pretious Comforts, where-with I have comforted my selfe out of *Dauids*

^a Psal. 119. 50.

^b Psal. 119. 82.

ⁱ Euthymius in Psal. 119.

^k Psal. 119. 92.

1 Psalmus, Angelorum alleluia: alacer Animæ Ordo ac status: clypeus insuperabilis: Euthymius. Pref. in Psalms.

The orderly proceeding in raising the Platforme of Comfort.

- I.
- 2.
- 3.
- 4.
- I.

Psal 42. v. ult.

Psalmes¹. He that hath the key of *David* opening and no man shutteth, assist me effectually to open unto you a few words of Comfort out of the *Psalmes* of *David*. The truth is that in the extremity of her sicknesse, and since her death, who was flesh of my flesh and bone of my bone, that which I then most desired was to repose my troubled thoughts, and to compose the jarring strings of my heart to rest; which at last I pegged up to some concord and harmony, by listning to the sweet Songs of *Sion* let to *David's* well tuned Harpe and heavenly tuned Heart. For my Meditations did bring together foure *Verses*, out of foure severall *Psalmes*, which being put well together by the Spirit of God, in the heart of man, are sufficient Materialls to raise up a Platforme of the strong and stately Building of true Christian Comfort. The foure *Verses* may challenge this Methode, the first *verse* is the Removing of the Rubbish. The second *Verse* is the laying of the Foundation. The third *Verse* is the Raising up of the Body of the Building. The fourth *Verse* is the laying on of the Roofe.

1. The Removing of the Rubbish to fit the place for the Foundation, that is done by taking away and cleering the Soule of all dejections, and disquietments in this life, *Psalme 42. last verse. Why art thou cast downe oh my soule, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God.* King *David* finding his soule over sensible of troubles, checks and chides his soule sharply for it, with why and why? and this chiding goes so farre as to lay a strict charge upon his soule to the contrary, Hope thou in God, for why should that soule be cast downe and disquieted, that can Answer that Question; now Lord what

is

is my Hope? my Hope is in thee^m: Hope thou in God:^m Psal. 39. 7.
 and this charge to hope in God is grounded upon
 confidence of better times to come, times of prai-
 sing God, for I shall yet praise him, this small word,
Adhuc, yet, 'tis the strong voyce of confidence after
 a long combat. 1. *Vox anhelantis*, the voyce of David
 breathing and panting under the conflict of troubles
 and disquietments, what though I am thus now for
 the present, I shall yet praise him: 2. *Vox triumphan-*
tis, the voyce of David getting the victory over all
 his troubles, and triumphing with this voyce of Joy
 uttered with confidence, I shall yet praise him. And this
 confidence is strengthened by his Experience, that
 God is the Health of his countenance. *Omnimodam* Tremell.
Salutum faciei mea, he is all of the Salvations of my
 Countenance; the Countenance is as the glasse of
 the heart, in it yee may see the naked Face of the
 heart; God first speakes saving health to the inward
 Man of the heart, which he causeth to shine forth in
 the cheerefulnesse of the outward man of the coun-
 tenance. Lastly, this experience is well backed by
 the interest David had in God, my God; *anima mea*
quid perstrepiis in me? Trem. significantly, if God be Tremell.
 my God, why makest thou such a troublesome noyse
 within me oh my soule? why art thou grumbling and
 complaining of this or that? As once Seneca told the
 Roman Courtier that mourned for his sonnes death;
Non fas tibi, salvo Casare de Fortuna queri, in illo om-
nia: Much more *Salvo Salvatore, & nos salvante*, as
 long as God is our Saviour, we must not be cast down
 with anything, *in illo omnia*; Friends, Sonnes, Huf-
 bands, Wives, health, wealth, all things in my God,
 my God, saith David, *Deus meus & omnia*, saith that
 confident oneⁿ, As bold as a Lion, God, my God, andⁿ Luther:
 all

2.

Psal. 73. 25.

An objection
anticipated.S^t Cyprian.

all things mine. If God be with me, what can be against me so farre as to disquiet me? whatsoever is against me, it will be with me for my good, if God be but my God, which is the 2^d thing in the Building of Spirituall Comfort, the laying of a sure Foundation, and that is no other then God to be our God alone. *Psal. 73. 25. Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.* This is an expression of our Faith, *whom have we in heaven but thee*, to rely upon in all our necessities? this is an expression of our affection; *whom have we in heaven but thee*, to love? the Giver of all things to be beloved; whom but thee to feare? the Disposer of all things to be feared; whom but thee to desire? the Satisfier of all lawfull desires; the Foundation must be but One, *whom but thee?* and, *none on earth besides thee.* Yet with a difference, other Foundations are laid deep in the Earth, this must be laid high in Heaven. *Whom in heaven but thee?* and, *none on Earth besides thee*, as the Foundation of Comfort: but we may desire other things besides God, as the meanes of comfort as Gods Ordinances, and blessings spirituall and temporall, the fat Calfe must be killed for the Prodigall, a temporall blessing too must be had, but take that too as from God, for whatsoever is desirable in any creature, they are but drops of sweetnesse let fall from the Fountaine of Comfort, God. Whom have I in heaven but thee for my sole Refuge and Trust? or whom have I in heaven but thee for my chiefe Joy, and whole hearts-delight? yet the soule that is thus wedded to God, may love what God loves, and what God commands her love, for him, and in him, but not as him: in so doing She would play the Harlot, *Adultera Christo* as S^t Cyprian speaks, but

but the soule as a most loyall wife must cast no part of her conjugall affection upon any but God: above him, without him, besides him I love nothing, but all things in him, and for him; 'tis St *Augustines* Confession, *Cum quo solo, & de quo solo, & in quo solo, anima intellectualis verè beata est.* With God alone, and from God alone, and in God alone, the understanding soule is truly happy; whom to love freely is a due debt, whom to embrace is chastity, whom to marry is virginity, whom to serve is liberty, whom to imitate is Perfection, whom to desire on Earth is contentment, whom to enjoy in heaven is everlasting Happineffe. Now Lord let me live out of the world with thee in Heaven: but let me not live in the world without thee on Earth. *For whom have I in Heaven but thee? and there is none on Earth that I desire besides thee.*

Lib. 10. Confess.

The Devoute soule that layes so good a Foundation as this may goe on and prosper with the Building of Comfort, even to raise the Body of the worke to that height of Comfort, that *David* doth, *Psal. 94. 19. In the multitude of my thoughts within me, thy comforts delight my soule.* My perplexed thoughts, that are wreathed one within another with the many sorrowes of my heart, so the *Sept:* *κατὰ τὸ πλῆθος τῶν ὀδυῶν μου, ἐν τῇ καρδίᾳ μου.* Though there be a great multitude of vexing griefes in my heart, yet the plaister is large enough for the sore, thy comforts proportionable to my Sorrowes, *κατὰ τὸ πλῆθος,* according to the multitude of my Sorrowes thou dost proportion out thy comforts, be my Sorrowes what they will for quantity or quality, thy comforts can extricate and rid me of them all, be they neere so intricate and enwrapped, as branches of trees returning back are blended and entangled, so the Hebrew in the Text,

3.

Psal. 94. 19.

E

for

שׁרע.

for our thoughts in Hebrew come from *שׁרע*. *Redundare*, to rebound, and returne back, and wrap themselves one within another; nothing can set our thoughts free, but thy comforts oh God. The comforts of thy Providence as a Faithfull Creator and Preserver: The comforts of thy providing and protecting care, as a loving Father, and Redeemer; providing all good, grace, mercy, and favour: protecting from all evill; sinne, Satan, death, the grave and hell: our loving Father will not suffer us to want any thing that is good: our deere Redeemer will not suffer any thing that is evill to come neere us, but for our good. These thy comforts delight my soule, saith *David*. These, or nothing, can truly and really delight the soule; earthly things may delight the body that is made of earth, but the spirituall soule must have spirituall things to delight it, worldly things delight not the soule within a man; the worldly man may draw a curtain betwixt the world and his heart, and seeme the only merry man in the world; when there is many a bitter pull in the heart: *vides latitiam in ore*, *S^t Ambrose*, yee may heare shouting from his tongue, but aske what cheere within, like a poore Taverne with a bush, but no good wine within; as merry as he is about the mouth, his soule finds but poore entertainment within: the wine of the wicked has lost it nature, to cheere the heart of man, and like oyle it only makes him have a cheerefull countenance, but the wine of the godly comforts the spirits within a man; *Dauids* merry soule, was given from God, thy comforts delight my soule; *αἱ παραλήσεις σου, ἠγάπησαν τὴν ψυχὴν μου* *Sept.* Thy comforts have loved my soule, have embraced my soule with love, *Exhortationes tue jucundaverunt*, *S^t August.* Thy Exhortations

Sept.

S. August. in
losum.

tations make my soule merry, and pleasant, and cheerefull. He only is merry at heart, and delighted in his very soule, who doth what God exhorts him to doe, whose soule takes daily many a Comfortable walk in the severall roomes and conveyances of the Palace of divine Comfort. He oft makes it his soules Recreation and delight to view the Divisions and the distinctions that God hath made of Creation, Preservation, Redemption, Provision, Protection: the rare Contrivances of Election, Vocation, Justification, Sanctification, and the stately Mansions of Glorification prepared for us, these are the Comforts that will delight our soules, our very soules. *Wherefore comfort one another with these words.*

Now we have seene the maine Body of the Building of divine comfort, what remaines but to lay on the rooffe, *Psal. 55. 22. Cast thy Burthen upon the Lord, and he shall sustaine thee,* doe but thou cast thy burthen on him, and let him alone to sustaine thee; this Rooffe will hold out against all weather of affliction, stormes and tempests may beate, but God is able to beare the Burthen, which we cannot beare. But what burden may we be bold to cast upon the Lord? Any, either the greatest burden that is in the world, sinne; cast thy sinnes upon the Lord Jesus: or the lesser burdens, crosses, troubles, and losses. In all and under all the Lord shall sustaine thee with things necessary, at least with that one thing necessary, Patience; So long as thou lovest not thy Patience, so long thou lovest not the Lord, who shall sustaine thee to sustaine thy losses. Be it the burden of the losse of health, wealth, wife, child, friend, cast thy burden upon the Lord by remembering that they were the blessings of the Lord upon thee, and unlesse by

4.

Psal. 55. 22.

Patience is that one thing necessary to bear crosses and losses.

Impatience, thou lose the Lord too, the Lord knowes how to blesse thee againe with all these, as he did *Iob*, of whom *S. Augustine* speakes thus: *Hæc amisit, sed illum tenet, qui abstulit. Iob* lost his goods, but he took hold of him, who took them away, *The Lord gives, and the Lord takes*, saith that patterne of Patience°, the Lord takes, and no matter what he takes from us, so long as we have him still, that takes them, who is able to regive them with advantage. It was *S. Chrysostomes* way of comforting his Auditors at *Antioch*®, *Επειδὴν τὴν ἐντέλειαν ἐκ ἐπέβαλλε παντὰ μετὰ πλείονος αὐτῷ ἐπαγγελθε τῆς σεβαστίας τὰ δεύτερα*. It is a great part of true Piety and godlinesse, to cast thy burthen upon the Lord, and he will give thee better things then ever thou lost; the like Cordiall the judicious Father hath°, *quamvis arca exinanita sit auro, cor tamen plenum est fide*: the lesse in the chest, there may be the more in the heart. The want of a husband may fill the heart with her best husband Christ Jesus. The losse of a wife may make the stronger contract betwixt the soule and her God. The losse of a childe may be a Testimony to my heart, that God receives me as his childe, for he chasteneth every sonne whom he receives: *Vbi multum crucis, multum lucis*, that man of crosses^r was wont to say, the more affliction from God, may prove the more instruction to the soule. The reall Alphabet of Christianity is speld out by suffering Christs Crosse; and not by reading of Christs Sufferings. Faith comes by hearing, and by feeling too, by suffering, that is the best triall of Faith; by suffering losses we learne to beleieve what God can doe for us. What wicked *Cain* said of his finnes, *they are greater then can be forgiven*; no childe of God must think of his losses, they are greater then can be given againe: sin the cause of all losses,

• *Iob* 1.

• *S. Chrysost.*
Hom 4. ad An-
tios.

• *S. August.* in
Psal. 66.

Heb. 12. 6.
 • *Luther.*

is not greater then can be forgiven: much lesse any losse, the effect, greater then can be given againe. Cast thy burden, *Pagnine* reads it, *Pondus*, thy heavy crosses, and waighty losses; but *Montanus*, *Donum*, *Pagnine*. punctually to the Hebrew roote; and every losse or *Montanus*. crosse is the gift of God sent to thee from God, sometimes greater gifts, sometimes lesser: now returne these gifts whence they came, cast them upon the Lord. The *Sept.* use a word by themselves, *μεριμνα*, thy anxious care, thy cutting, dividing, solicitude, look *sept.* to thine owne work, cast thy burden upon the Lord, that is thine own work, look to that, and be not solicitous what is Gods work, to sustaine thee; eke out thy Patience, awaite the Lords goodnesse, cast it all upon God and he shall sustaine thee. This is the fairest rooffe, the greatest height we can raise up the Building of Comfort to: yet I might give you another Platforme of the particular furniture, belonging to every severall Roome of Comfort; look how many things we had need to be comforted against, so many severall Roomes of Comfort, but not knowing what entertainment this Art of Building Comfort will finde, if yee like to make use of it, this is enough by way of direction; but if yee like it not, this is toomuch; therefore I hasten to the last generall Part proposed in our Methode.

The eight Part is the strength and duration of this *8. Part.* Building, for if it were but slight, weake, or not lasting long, it were but poore comfort.

The Building of Comfort not only stands by the benefit of the Foundation that sustaines and supports it: but the strength of the Building is much augmented and encreased by the benefit of the contigations that knit and unite the Parts together; and

The Contig-
nation of the
Building of
Comfort.

also of the buttresses that comprehend and embrace them without. The Foundation being surely laid will not suffer the Building of Comfort to sinke: the contignation and knitting will not suffer it to cleave: the Buttresses will not suffer it to swerve: all these together by a joynt force (which is the stronger) make greatly for the strength and duration of the building of Comfort. Yee see the Foundation laid before in it proper place: briefly here of the contignations, and the Buttresses as they are necessary for the strength and duration of Comfort. 1. Gods Wisdome, Power, Justice, Mercy, Truth will abundantly doe all the Offices of the Contignation of this Building. 2. We must supply the Buttresses from without, and they are three speciall ones among the rest. 1. Submission to Gods Will. 2. Right reason, rectified, sanctified Reason. 3. Prayer for strength and continuance of comfort. But before we look to the strength of the out-works, let us consider seriously the Contignation within, which requires no lesse then five Attributes of God each of them will Minister strength of Comfort, then surely their union will prove a blessed Communion of Comfort.

1. Gods
Wisdome.

1. Gods Wisdome is absolute, and transcendently matchlesse in prescribing us convenient, congruent and fitting comforts: God knowes what is better for us, then the best of us can for himselfe; because God is *αὐτόσοφ*, wise of himselfe, wisdome it selfe; for his wisdome is not by infusion, or gift, or instruction, or experience, or observation, but of himselfe, from himselfe, without any counsell taking all wise. Now this was the way the Prophets were commanded to take in comforting the People of God, *Com-
fort*

fort yee, comfort yee my people, *Isai. 40. 1.* But how must *Isaiah 40. 1.*
they doe it? they must goe this way to work; *vers. and 13, 14.*
13, 14. they must teach the people, that their God
is a God of such infinite incommunicable *Wisedome*
he needs no *Director*, no *Counsellor*, no *Instructor*,
no *Teacher*: I use not so many Synonymies as the
Prophet doth there, but by this we collect that the
all-wise Disposer of all things good or evill, secret
or manifest, universall or singular, necessary or con-
tingent, must needs by the forceable influences of
his *Wisedome* dart warmth and comfort into his peo-
ple, who are called the children of wisedome, be-
cause they are able both by reason and experience to
justifie all the wayes of wisedome: as that the Re-
proach of Christ is better then the pleasure of sinne
for a season, witnesse *Moses*: and one day in the
Courts of God better then a thousand elsewhere,
witnesse *David*. The ground they build upon is this,
that God knowes what is best for every one of his, so
saith *David, Psal. 1. The Lord knowes the way of the* *Psal. 1. ult.*
Righteous, that is, the beames of Gods *Wisedome* in
acknowledging their miseries are so settled upon
them, that they are wonderfully comforted and re-
freshed in all their wayes. This is the first contigna-
tion giving strength to the Building of Comfort,
Gods *Wisedome*.

The second needs little Probation, for all strength 2. *Gods*
is from Gods Power, it being the Principle of active *Power.*
strength in every thing, as God is *purissimus Actus*,
so by his power God is *principium activum*, primitive
power in himself, derivative from him to all things
created; this omnipotency doth knit and unite the
whole Building of Comfort, because nothing can
resist the Power of God, there is more strength of
power.

Isai. 40. 12.

power with us then against us, this is that other comfortable Argument urged by the Prophet, *Isaiah 40. 12. Who hath measured the waters in the hollow of his hand? and meted out Heaven with the spanne? and comprehended the Dust of the Earth in a measure? and weighed the mountaines in scales, and the hills in a ballance?* therefore for our infinite comfort, God (maugre all the adverse power) can doe whatsoever he will, as having his Name, *the mighty God, Isaiah 9. 6.*

Isai. 9. 6.

3. Gods Justice.

The third Contignation of the building of comfort, Gods Justice, is so absolute, He can doe us no wrong, that's our comfort, doe what he please: the forest chastisement that ever childe of God stood under, was but his just Anger against him, even the way of his displeasure was not unequall, to punish our sinnes so severely in his own Sonne. What more comfortable then this, that all affliction is but Gods just pursuit of sinne in us, to drive sinne out of us, and us out of our selves, to flye wholly to our God? *Dauids* meate may be ashes, and his teares mingled with his drink, yet this proves a comfortable repast, a sweet refreshing, by reason that out of the Eater comes meat, out of the strong comes honny, out of Gods Justice against sinne issues true Comfort.

4. Gods Mercy.

Fourth Contignation, Gods Mercy; God hath not more power, then willingnesse to comfort us, his Sonne being flesh of our flesh, and bone of our bone; in our Saviours desertion in the Garden, and on the crosse, he was content to want that unspeakable comfort in the presence of his Father both to beare the wrath of the Lord for a time for us, and likewise to know the better how to comfort us in our greatest extremities; 'tis the Mercy of God that we are not consumed,

consumed, but tryed, not for his pleasure, but for our profit: as a Father scourgeth his sonne, yet pities his sonne, so there is mercy with God that he may be feared as a Father, and that we may be comforted as his children. Thus *the Father of mercies* cannot but ^{2 Cor. 1. 3.} shew himselfe a *God of all Consolation*, as S^t Paul joynes them together; so the childe of God findes by Experience, *the Father of mercies*, is alwayes *the God of all Comfort*, that is the fourth knitting and uniting of the Building of Comfort.

5. Contignation, Gods Truth, it is no small Com- ^{5. Gods} fort that we are sure (saith the Apostle *Rom. 2.*) that ^{Truth.} the Judgement of God is according to Truth; Truth ^{Rom. 2. 2.} it selfe must needs according to Truth in the inward parts judge all things, but the height of Comfort is that Truth it self cannot but keep promise, all the promises of Comfort in the Gospell, the Word of truth, ye may take Gods Word, were it for a thousand Comforts, why the world proposeth a thousand counterfait Comforts, but our God in his Word doth furnish us with tenne thousand true reall Comforts. Shortly, all this knitting, uniting faculty of comforting is by one joynt-view apprehended in Christ our Saviour thus. 1. The Wisdome of his Father to know how and when to comfort us. 2. From the Father all power is given him and authority of comforting us. 3. His Fathers Justice is satisfied in him, by becoming a man of sorrowes, to comfort us; a curse, that we should not be accursed; cursed be that man, who accounts not this the greatest Comfort. 4. and 5. for I finde them joyned together, *Heb. 2. 17.* *Christ made like to his brethren, that he might be a mercifull and faithfull high Priest*, the words, *ἐλεήμων, καὶ πιστός* are comfortable words, not only to compassionate us,

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but

but to be true and Faithfull to us, not to faile, Christ will never faile us in the knitting and uniting of our Comfort within, if we doe not faile our selves in setting up the Butteresses from without; Christ is faithfull, if we be not faithlesse.

Butteresses of
the Building of
Comfort.

1. Submission
to Gods Will.

There are three speciall Butteresses of the Building of Comfort. 1. Submission to Gods Will: a resignation of our selves to doe what he will with us is the main Fulciment, Butteresse or spirituall shoare of true Comfort. For in all crosses, and losses of wife, children, friends, &c. the whole businesse is not to expresse sorrow; but a submissive subjection to Gods good pleasure and will. *Eli* failed much in the education of his sonnes, yet he himself was a most dutifull childe to God his heavenly Father, even when he heard that heavy judgement, able to make both the eares of the hearer to tingle, he did then subject himself unto God, with that excellent incomparable Speech of Submission, *It is the Lord, let him doe what seemeth him good.* 1 Sam. 3. Though the matter concerned him and his so nigh, yet the good man thought that he had nothing more to doe then to set to the seale of his approbation of Gods Will, which was a willing Submission to it. *It is the Lord*, it becommeth not man to reason with him, why he doth thus and thus, there is no good to be got by such contention, all the Comfort lyes in this, out of the abundance of the heart the mouth must speak after this admirable manner; *It is the Lord, let him doe what seemeth him good.* Nay, a greater then *Eli*, the first High Priest that ever was, *Aaron* who was appointed by God to be a mouth to *Moses*, he could speak so well; yet when God burnt his sonnes for offering strange fire, he had not a word to say, but as the Text saith,

1 Sam. 3. 18.

faith, *Aaron held his Peace*; by holding his peace in this case, *Aaron* did glorifie God more then if he had spoken with the tongues of men and Angels; *Aaron* silencing his sorrow by subjecting his will to Gods Will, did shew forth his inward Comfort. Once more, for 'tis a greater then *Aaron*, our *High Priest* according to the order of *Melchisedech* was never without Comfort, because never without Submission to his heavenly Father: when he was alone, and none to comfort him indeed, he prayed (bearing our infirmities) *Let this cup passe from me*, but with a pull back of restraint, *Not my Will, but thy Will be done. Ipse erat voluntas & Potestas Patris, & tamen ad Demonstrationem sufferentia debita, voluntati se Patris tradidit*, *Ter-* *Terull. in Orat. Domin.*
tull. last words on the third Petition; Christ was both the Will and the Power of his Father, yet to demonstrate to us that Submission is alwayes due to Gods Will, He subjects himself in all things, *Not my Will, but thy Will be done.* This is a strong supporter of true comfort, to lay our hands upon our mouthes, and not to open them except with *lobs.* thankfull *Eccho*, *Blessed be the Name of the Lord*, O happy Comfort! and well upheld, to blesse God in all things by freely submitting our wills to His Will; let the Lord doe what he will, and let us be sure to blesse His Name for it, that is the first Butteresse of Comfort.

2. Butteresse, and a very strong one too, is Right Reason, rectified, sanctified Reason. What is discontentednesse, and uncomfortablenesse, but the confusion, distemper, and disorder of our affections and actions? but when they are well ordered according to the commands of rectified Reason, then riseth comfort and contentednesse of minde: when

2. Butteresse
of Comfort.
Right Reason.

our Passions and Actions are subject to the straight Rule of Reason, then is the soule at comfort; a man of Right Reason is a man rich in Comfort, a happy *Dives*, he may say, Soule, soule, take thy rest, for thou hast comfort, much riches of comfort, laid up for as long, as thy Reason is rectified and is guided by the Word of God, and the whole course of thy affections ordered by that rectified Reason. When a man smothers himself under sorrow, and discontent, let him see what reason he hath for it out of Gods Word: when a man rejoyceth, and comforteth himself with any thing, let him see what good reason he can finde for it: beleeve me, this is a strong bridle and curbe to stop the course of all discontentednesse and uncomfortablenesse in our Christian journey: and withall a very strong keen-metled Spur put us forward in the free course of true Comfort: even this is the ready way, to try all things that we doe by sound Right Reason.

g. Butteresse.
Prayer for
strength of
Comfort.

Aquin.

Now that the two former Butteresses may stand fast, and the whole Building continue durable, we must not faile to put up the third Butteresse, that is to put up Prayer for strength of Comfort. *If any of you lack wisdom (James 1. 5.) let him aske God, and he will give it him.* Thomas expounds that Text to this purpose now in hand. *Si quis vestrum indiget Sapientiâ, id est, sapida Scientia ad condiendam amaritudinem tribulationum, vel ad degustandum patientia fructum.* If any of you want the salt of wisdom to season affliction, or to make the fruit of Patience savoury, and comfortable, let him pray to God for it, who is very liberall of comfort to him that askes it; the good theef on the Crosse did but aske Christ to remember him in his Kingdome, and he gave him Paradise that
very

very day, *To day thou shalt be with me in Paradise:*
dum memoria pascitur, regnum concedit, saith the Fa- ^{S. Ambr. in}
 ther. Prayer is a faithfull messenger and Ambassa- ^{locum.}
 dor to dispatch all our businesse with God, aske and
 have comfort, seek and finde it by prayer, knock, and
 a doore of comfort shall be opened; Prayer is a
 strange kinde of key that *opens* if you doe but *knock*
 with it, *Matth. 7. 7.* O then knock strongly, that thou ^{Matth. 7. 7.}
 mayst have strength of comfort.

Why but Prayer is only of things possible, because Prayer is an Act of Hope; and Hope is still fixed upon a possibility of enjoying the object: now if there must be hope of embracing what we pray for, and a likely possibility of what we hope for, what (I pray) encouragement doe they give us, to put up our Prayers for strength of Comfort, who make a question, whether it be possible for a man in this life to have absolute firme strength of comfort against all evill? True it is, here is a question started by the Casuists, let us persue it a *Question.*
 little, for it is about the strength of this Building.

Whether a true beleever may have firme and strong consolation against all evill. The Affirmative is thus *Answer.*
 established, that though there may sometime be a mixture of griefe or feare with comfort, yet that comfort is a represson, mitigation and lenition of that grief or feare, and will in time get the victory.

1. Because, *God the Father*, who workes victoriously, is *the God of all comfort*^r, comforting us in all our tri- ^{2 Cor. 1. 3, 4}
 bulation and in any trouble, *Vers. 4.* of that Chapter.

2. Because, *Christ is the Fountaine of all comfort to us*, so our consolation also aboundeth by Christ. *Vers. 5.* of that Chapter. 3. *The holy Spirit is the comforter*, to this end that the knowledge of the truth might make us Conquerors, that our hearts might not be

troubled nor afraid. 4. The whole Scripture was written for our comfort, that we through comfort of the Scriptures might have hope; strong comfort, and strong hope.^u
 5. Because of the immutability of Gods Counsell, confirmed by an oath, that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation^x, ἰχυρὰν παράκλησιν, a mighty, potent, firme and solide Consolation. The Greek Epithet is so expressive. 6. Consolation never goes single without confortation; a strengthening power of the Grace of God accompanies it; this is a reparation of our Christian forces, and a congruous fortification against all evill^y. There remained no strength in Daniel, untill one touched him, and said, *O man greatly beloved, feare not, be strong, yea be strong; and when he had spoken unto me, I was strengthened, saith Daniel*; Gods comforting of us is a strengthening comfort. Beloved, this is a strong durable Building of Comfort, for no Earth-quake, no heart quake can shake the foundation of it: no Canon shot with all the powder and power of hell can batter down the walls of it: no Tempest of affliction can beat down the Roofe of it: no theeves, though they be subtil evill spirits, can rife the roomes of it: no cruell Land-lord to thrust us out of doores; but a loving kinde Lord, our God, who doth all to keepe us within doores, within comfort: no false Neighbours can take our house over our heads: no envying at one anothers dwellings: here are severall Roomes of comfort for young, and old, rich and poore, well and sick, men and women, husbands and wives, King and Subject, widowes and orphans; comfort enough for all beleivers of all Families, Townes, Cities, Countries, Nations and Languages under Heaven. Now where can I better lodge

lodge my discourse then in this strong durable Building of most divine comfort? and so I shall at this very instant, if ye will but promise me, to doe your best *to comfort one another with these words*, or with any the like words of comfort, out of Gods holy Word. And we beseech thee O Lord, to teach us this art, and to make us all such spirituall Builders, that we may not be cast down under the Burthen of temporall losses and crosses, or of spirituall temptations, but that every one upon all occasions, may expostulate the matter seriously with his own soule, *Why art thou cast down o my soule? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God. Whom have I in heaven but thee? and there is none upon Earth that I desire besides thee, and thy Comforts: for in the multitude of my thoughts within me, thy comforts delight my Soule. Therefore o my soule cast thy Burden upon the Lord, and he shall sustaine thee: Even so O God of all Comfort, now and ever sustaine us with the Comforts of thy sacred Word, and of thy Holy Spirit. Amen.*

An



An Electuary in forme of a Prayer
called *a Manus Christiani* : a com-
fortable Confection out of the for-
mer Treatise to repell the Infecti-
on of all kinde of Affliction.

^a Apothecaries
have an Ele-
ctuary called
Manus Christi.

Take it thus
next the heart,
it will work
the better.



Lord my God, and I beleeeve there is no
other Gods besides, I beleeeve, therefore
I call upon thee : that as the first Com-
mandement thou givest to me, is to
have no other gods but thee ; so my first care
may be to settle all my thoughts and affections, words
and actions upon nothing in Heaven or in Earth be-
sides thee. ^b *For whom have I in Heaven but thee ? and
there is none upon Earth that I desire besides thee.* Thou
art my Refuge, my Rock of defence, my sure stay,
my whole Hearts delight ; O Lord accept this Ex-
pression of my Faith, *whom have I in Heaven to relye
on but thee in all my Necessities ?* accept this expres-
sion of my devotion, *whom have I in Heaven but thee
to call upon in all my troubles ?* accept this expression
of my affections, *whom have I in Heaven to love but
thee ?* the Giver of all things to be beloved ; *whom
have I in heaven to feare but thee ?* the Disposer of all
things to be feared ; *Whom have I in Heaven to rejoyce
in but thee ?* the Infuser of all true Joy ; *Whom have I
in Heaven to desire but thee ?* the Satisfier of all lawfull
desires ; *and there is none upon Earth that I desire besides
thee ;*

^c Psal. 73. 25.

thee; yea, I confesse there is nothing in the World that is worth the desiring, but in thee, and from thee.

In the multitude of my thoughts within me thy Comforts delight my soule. In the great throng of all my perplexed thoughts thy Comforts delight my soule; the Comforts of thy Providence over me as a faithfull Creator and Preserver, thou didst create me of nothing, hast preserved me from nothing, even from my Mothers wombe, and wilt still preserve me even to my last houre, these thy Comforts delight my soule. Nay more, Comfort of thy speciall care as a gracious Father and Redeemer, Care of Provision and Protection; of all good, from all evill; of Mercy, Grace, and Favour, from Sinne, Satan, Death, the Grave and Hell. These are thy Comforts O Lord.

And whensoever these thy Comforts doe not delight my soule, give me grace to check and chide my soule sharply for it. *Why art thou cast downe o my soule? why art thou disquieted within me?* thou hast no reason to be cast down or to be disquieted at all, as long as thou hast a God to hope in; hope thou in God, I lay this charge upon thee, O my soule; and this my charge is grounded upon my confidence of better times to come, *when I shall yet praise him*; and this my confidence is strengthned by my experience of what God is unto me, *the health of my countenance*, Salvation to my inward man, Joy to my heart, and peace to my outward man, cheerefulnesse to my countenance.

And this my experience is well backed by my interest that I have in God, *my God in Christ Iesus my Saviour*; and if my God be with me, what can be against me? neither health, nor sicknesse, neither wealth, nor want, neither principalities, nor powers, nor death, nor life, nor height, nor depth, nor things present,

A Comfortable Prayer.

Psal. 55. 22.

sent, nor things to come, nothing can separate me from the Love of God, my God in Christ. Therefore will I now and ever cast my Burden upon thee O Lord, with assurance that thou wilt sustaine me: the greatest Burden in the world, Sinne. *My sinnes are gone over my head, and are too heavy a Burden for me to beare,* therefore will I cast them upon thee my Lord and my Saviour: yea, the afflictions and punishments that lye at the doore of my sinnes; they are able to presse me down to the lowest pit, but in an humble awfull submission to thy will, (trusting that thou wilt lay no more upon me, then I am able to beare) I will beare according to my Ability, and awaite thy goodnesse either to deliver me from, or to sustaine me in all; thy Will be done O Lord, and give me Patience.

Amen.

Glory be to God on high,
On Earth Comfort.

FINIS.



Imprimatur.

Iohannes Hansley.

Feb. 4.

Anno Dom. 1639.





Errata maiora sic corrigantur.

Page 3. line the last, read mourners : p. 9. l. 1. r. ye,
ibid. p. 6. l. *Elisha's. ibid.* in the mar. *assentandum*, p. 25.
l. 1. r. Died., in mar. for 2. *Lam.* 2. *Sam*, p. 34. in mar.
Cataphracti. p. 46. l. 12. r. stand : p. 47. l. 1. r. thy : p.
53. l. 9. *Commander*, l. 12. r. *soulaicrs*. p. 56. l. 25.
read of his.

THE
S A I N T S
L O S S E A N D
Lamentation.

A SERMON PREA-
CHED AT THE FVNE-
rall of the Vvorshipfull Captaine HEN-
RY WALLER, the Worthy Commander
of the Renowned Martiall Band of the Ho-
nourable City of L O N D O N, exer-
cising Armes in the Artillery
Garden. Octob. 31. 1631.

By GEORGE HUGHES Mr. of Arts, and Preacher of
Gods word in *Alballowes Breadstreet* in London.

PSAL. 116. 15.

Precious in the sight of the Lord, is the death of his Saints.



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